

# CHRISTIAN INTELLIGENCER.

Published every other Saturday Morning, at the Argus Office.....R. STREETER Editor and Proprietor.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE IN ADVANCE.]

VOL. V.

PORTLAND, SATURDAY, NOVEMBER 5, 1825.

No 12.

**PROFESSION OF BELIEF,**  
And PLAN of the General Association of the Universal Churches and Societies, of the New England States.

The Churches and Societies of UNIVERSALISTS of the New England States, assembled in GENERAL CONVENTION, holden at Winchester, New-Hampshire, on the 21st and 22d of September, A. D. 1803.

To the individuals of the several churches and societies, and to all persons whom it may concern: Greeting.

*Brethren and Friends:*

Whereas, the diversities of capacity and of opportunity for obtaining information, together with many attendant circumstances, have occasioned, among the sincere professors of the Abrahamic Faith, some diversities of opinion concerning some points of doctrine and modes of practice. We therefore think it expedient, in order to prevent confusion and misunderstanding, and to promote the edifying and building up of the church together in love, to record and publish that profession of belief, which we agree in as essential; and that plan of ecclesiastical fellowship and general subordination, which we, as a christian association, conceive we ought to maintain.

## PROFESSION OF BELIEF.

**ARTICLE 1.** We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest, and final destination of mankind.

**ARTICLE 2.** We believe that there is One God, whose nature is Love; revealed in One Lord Jesus Christ, by One Holy Spirit of Grace; who will finally restore the whole family of mankind to holiness and happiness.

**ARTICLE 3.** We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practice good works, for these things are good and profitable unto men.

As we believe these to be truths which deeply concern the honor of the Divine Character, and the interests of man, we do hereby declare that we continue to consider ourselves and our societies in fellowship, a denomination of christians distinct and separate from those who do not approve the whole of this profession and belief, as expressed in the three above articles.

And as a distinct denomination, we continue to claim the authority of exercising among ourselves, that order for the glory of God in the good of the church, which christianity requires.

And we continue to claim the external privileges, which, according to the free constitution of our country, every denomination is entitled to enjoy.

Yet, while we, as an association, adopt a general profession of belief, and plan of church government, we leave it to the several churches and societies, or to smaller associations of churches, if such should be formed within the limits of our general association, to continue, or adopt, within themselves, such more particular articles of faith, or modes of discipline, as may appear to them best, under their particular circumstances; provided they do not disagree with our general profession and plan.

And while we consider that every church possesses, within itself, all the powers of self-government, we earnestly and affectionately recommend it to every church, society, or particular association, to exercise the spirit of christian meekness and charity towards those who have different modes of faith or practice; that where the brethren

cannot see alike, they may agree to differ, and let every man be fully persuaded in his own mind.

## PLAN OF THE GENERAL ASSOCIATION.

**SECT. 1st.** The General Association of Universalists of the New England States, shall hold a Convention, once a year, at such time and place, as shall have been appointed by the preceding Convention.

**SECT. 2d.** Each society, approving our general profession and plan, and manifesting a desire for the increase and support of gospel light and order, shall have a right to send to the Convention a delegate or delegates, who shall hold our general profession of belief, and support a sober, moral character; and such delegates shall be received as members of the Convention.

**SECT. 3d.** Those ordained ministers and licensed preachers of the gospel, who have received the fellowship of the Association, shall be considered as members of the Convention at which they attend, while they remain in that fellowship, whether they produce credentials from any society, or not.

**SECT. 4th.** The consent of a majority of members present shall be necessary to the reception of any new member, who is neither a minister, nor a preacher, in fellowship, nor a delegate producing credentials from some church, society, or particular association.

**SECT. 5th.** Each member of the Convention shall be entitled to one vote in every matter to be determined; except those in which the societies represented ought to have equal privilege; such as determining the place of holding the next Convention; or any other matter which the majority of the Convention shall judge to be of a similar nature in this respect; in such cases, each society represented shall be considered as having no more than one voice; and each person voting shall be considered as representing not more than one society.

**SECT. 6th.** The business of a General Convention, when met, shall be :

To choose a Presiding Elder, Clerk, and other Officers, if necessary;

To examine into the state of particular societies, churches, or associations, on due representation; and give or withhold, continue or withdraw their fellowship, as may be necessary;

To look over the conduct of the members of the Association, especially those who labor in word and doctrine; and approve or rebuke, or deny fellowship, as occasion may require;

To examine into the qualifications of ministers, preachers, or other individuals, who appear candidates for the fellowship of the Association; and give or withhold that fellowship, as may appear best;

To appoint, and hear the reports of particular committees, and determine concerning them;

And to adopt all such measures, in their power, as may tend to the promotion of general order, instruction and edification.

**SECT. 7th.** Ordinations, during the recess of the Convention, shall be conducted as heretofore, at such times, and in such places, and manner, as attendant circumstances and good order require; and due and seasonable report thereof, shall be made to the Association in Convention.

**SECT. 8th.** The General Association, and particular Associations, and churches, in all cases are required to look for those qualifications in their officers, which the scriptures of the New Testament have made requisite: particularly, Matt. xxviii. 19, 20, and the 3d and 4th chapters of the Epistle to Timothy; and they are referred to the same sacred

books for directions how to deal with offenders: particularly Matt. xviii. 15, 21. Luke xvii. 3, 4.

**SECT. 9th.** The General Association disclaims all authority for passing any further judgment against any offending particular association, society, church, or individual, than the mere withdrawing of fellowship.

**SECT. 10th.** The Association reserves to itself, under the direction of that Divine Wisdom which was to accompany the followers of Christ to the end of the world, the right of making hereafter such alterations of this general PLAN of the Association, as circumstances may require.

But there is no alteration of any part of the three Articles that contain the *Profession of our Beliefs*, ever to be made, at any future period.

The above, and the within, is respectfully submitted, by

ZEBULON STREETER, Committee of the  
GEORGE RICHARDS,  
HOSEA BALLOU,  
WALTER TERRISS, and Strafford, Vermont, Sept. 1802.  
ZEPHANIAH LATHE,

By the General Convention of the Universal Churches and Societies :

## RATIFICATION IN TOTAL.

The above, and all and every part thereof, having been deliberately read, maturely considered, and seriously investigated, was accepted of, and passed, by the unanimous vote of all present. In solemn witness whereof, the Presiding Elder, and Clerk, and Assistant Reader, have fixed their respective signatures.

Done at Winchester, New-Hampshire, September 23d, 1803.

ZEBULON STREETER, Presiding Elder.

NOAH MURRAY, Clerk.

EDWARD TURNER, Assistant Reader.

A true Copy of Record.

Attest, HOSEA BALLOU, 2d. Standing Clerk.

Extract from the Record of the Proceedings of the CONVENTION for 1804.

"25th. Voted, That when any brother in the ministry, holding fellowship with this Convention, receives ordination or installation over any church or society, or takes up such connection, it shall be the duty of such brother to make due return to the General Convention of such proceedings."

Extract from the Record of the Proceedings of the CONVENTION for 1820.

"13th. Voted, That forever after it shall be the duty of the Clerk of the General Convention, or of the brother who may be appointed to write the Circular Letter, to send at least three copies of the Proceedings of the Convention, to three brethren in the ministry, members of each of the different Associations in fellowship with the Convention."

Extract from the Record of the Proceedings of the CONVENTION for 1824.

"26th. The following resolve was unanimously passed: Resolved, That, in future, in all instances of difficulty existing between brethren in the ministry, or between a brother in the ministry and a church or society in fellowship with the General Convention, it shall be the duty of such parties to settle their difference by a mutual council, chosen of such as are in fellowship with the General Convention; and should either party refuse to submit the case to such a council, the other shall have a right to choose an *ex parte* council; and the decision in either case shall be final."

True Copies of Record.

Attest, HOSEA BALLOU, 2d. Standing Clerk.

**Polemical.**

FOR THE CHRISTIAN INTELLIGENCER.

**REPLY TO "JUSTIN."**

DEAR BROTHER—I noticed in the last number of the Intelligencer, an address from you on the subject of my sermon lately preached in Wayne. It appears that on your first reading the sermon your "anxious feelings" were "very much relieved;" but on a more thorough examination of it, comparing it with scripture and facts, you were "in as much difficulty as ever." So you propose six questions, which you wish me to answer, and which present the difficulties that have arisen in your mind. I know not but that fairness, candor and good feeling, moved your pen; but be assured, Sir, as I proceed to notice your question, I do it in the exercise of considerable wonder, that "an enlightened mind" could have found such difficulties as you have presented—especially after "a more thorough examination of the sermon."

Question 1. In this question, after supposing that I will not pretend that "all men" were governed by the holy law of Christ's kingdom at the commencement of his reign, you ask, "How then, did Christ rule all the world, or judge them?" Now look at this question again. You had just before stated that you yourself understood it to be the sentiment of my sermon, that the time for "this judging or ruling the world," is the day of judgment, which commenced with the ministry of Christ, and will continue till his religion, which is in its nature impartial, shall have become universal." And now, after understanding it to be my sentiment, that the day of Christ's reign or judgment commenced, when he commenced the work of subduing and reconciling the world to God, and will continue until his reign has become universal, or until it rules every heart, you ask, "How then did Christ rule all the world"—at the commencement of this day? What possible bearing, or what meaning can this question have, in relation to the doctrine of the sermon? Did you mean to inquire whether it is possible for a day to begin before it ends? Or whether it was possible for Christ to commence the work of his mediatorial kingdom before he had finished it? Yes; this seems to be the amount of your first question. And so having conceived in your mind a negative answer; i. e. having concluded that the work of Christ's reign could not commence until it had been finished, you seem to bring forth this objection to the sermon. *It cannot be that the day, in which Christ will rule or judge all the world, has commenced heretofore, as the sermon supposes, because the whole purpose for which "authority and a kingdom" is given to Christ is not yet accomplished; there are many whom the law of Christ's kingdom does not yet govern!* Whether this objection can "weigh much in an enlightened mind" I will leave it for others to judge. But as for me, though I freely confess that there are many whose hearts are not yet ruled by Christ's kingdom, this circumstance weighs nothing in my mind, against the idea that the day has now commenced in which Christ will rule all men.

Question 2. Where did Christ rule, judge or govern the world, during the ages of Popery?" &c.

Ans. He ruled, no doubt, in the heart of many humble lovers of his religion. Elias once thought that he was "left alone," the only righteous person on the earth. But the answer of God said to him, "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." And I have no doubt that there were some, perhaps as many as *seven thousand*, lovers of the religion of Jesus, in the ages of Popery to which you refer.

You ask again, "Does the kingdom of Christ rule in the hearts of those who *deny* and *persecute* the truth?" [Christianity.] Ans. No. But what then? Dear Sir, what difficulty have you found here? Why, you appear unable to believe that the reign of Christ had commenced when the apostles preached repentance to the Gentiles, and has continued ever since, because his kingdom does not now rule in the hearts of those who *deny* the

christian religion. The scriptures teach that God hath raised up Christ, "and exalted him with his right hand, to be a Prince and a Saviour," and "He must reign till he hath put all enemies under his feet." But this you find it difficult to believe, because all are not yet subdued. How shall I remove such "difficulties?" I can do nothing more just at present than to remark, that the very saying, "He must reign till he hath put all enemies under his feet," implies that he might reign for some length of time, before he should have subdued all under him.

Your 3d Question presents no new "difficulty," but the same over again that was brought up in the 1st and 2d. Therefore it is unnecessary to consider this by itself.

Question 4. "What do you really mean by the phrases, 'all men every where,' and 'the world?' Is it the *same all men*, and the *same world*, of whom Christ is called the Saviour?"

Ans. Yes.—Then you ask further, "If his ruling the world here, means nothing more than your sermon implies, how will you prove that his reign hereafter, will be any more extensive and blissful?" *Means nothing more than my sermon implies!* What does my sermon imply? It does not undertake to show that Christ does now actually rule the whole world, and govern it by the law of his kingdom; but that he has commenced a reign which shall extend until it has become universal; and that the day has now commenced, in which this complete victory and universal empire of Christ shall be gained, and the work of gaining it has been, and is now, going on. Such is the sentiment of the sermon, and so you understood it when you wrote the introduction to your questions. It was also attempted to show that the reign is a reign of righteousness and peace. Of course it must now and henceforth be "blissful" as far as it extends. But you ask, "How will you prove that his reign hereafter will be any more extensive" than it now is? Is it possible that he who has proposed such a question as this, is a professed believer in the final redemption of all men? If I judge rightly from "Justin's" style and signature, so it is.

Brother; carefully consider a question from me, and yours will be answered. You doubtless believe that the gospel dispensation has commenced already, and that the design of the gospel is, sooner or later, to bring every lost soul of the human family home to the bosom of their Father and God. And you further believe that this design will not fail, but will in due time be accomplished. But how do you prove this? Forasmuch as the gospel dispensation begun about eighteen hundred years ago, and has continued ever since, and yet there are "twenty five thirtieths of mankind" who do not now enjoy the salvation of the gospel, *how will you prove that this salvation hereafter will be any more extensive?* You would meet with no difficulty in giving a ready answer, and one satisfactory to yourself, to any opponent of yours who should ask you such a question. And when you have answered this, you will have answered the one which you proposed for me. And then your spectre of "a death-blow to Universalism," which you have labored so hard to force up before the eye of your imagination, will have vanished away.

Question 5. Here you refer me to three texts of scripture on the subject of judgment, and ask whether such scriptures can be fairly made to apply to my view of the subject.—To this I reply, whether these scriptures refer to the same judgment as the one which heads my sermon, or not, they will apply to my view of the subject there offered—unless it can be shown that they apply to a judgment after Christ has finished the work of his mediatorial reign, delivered up the kingdom to God the Father, and God is ALL IN ALL. But to make such an application of these scriptures is what you will not attempt, and what, I conceive, cannot be done. Therefore they are consistent with my views offered in the sermon. For on page 22d, speaking of other judgments besides the one which was meant in my text, and which are particularly designed for retribution, I remarked, "But these judgments of God upon the wicked, are not designed, as some

have believed, to confirm and perpetuate them in endless wickedness and wo, and so to prevent repentance. But they are by all means, consistent with the governing principle of the kingdom, or general judgment of Christ, which Paul preached in the text, designed to aid in subduing men to repentance, and obedience to God." This was an acknowledgment that the scriptures speak of other judgments besides the one which was meant in my text, and which, I think, is sufficiently proved in the sermon to be the kingdom of Christ. Though the cause of my sermon does not require that I should say any thing more on this question, yet it may lead some readers to a profitable study for themselves, just to state my opinion on the scriptures you refer to.

The first, Matt. xi. 22, I think very evidently refers to that dreadful judgment which was then future, but soon to come, on all the cities of Israel: a judgment which should award to the wicked "great tribulation, such as was not since the beginning of the world, no, nor ever shall be." In verse 16th, Jesus had inquired, "Whereunto shall I liken this generation?" He then spoke of their determined opposition to him, and testified of the dreadful judgment to which they were exposed; and to which you now refer. I think there can be no reasonable doubt that Jesus here referred to the same judgment that he did afterwards in the 23d Chapter; where, as in this, he spoke to the same people of their same determined opposition to him, and then assured them that the accumulating evils of many ages should break "upon this generation." The idea conveyed in the scripture under consideration appears to be this. *The judgment which shall come upon you, cities of Israel, shall be so extremely terrible, that the dreadful judgment of Tyre, Sidon, Sodom, &c. so ratalable on the pages of your history, shall appear very tolerable in comparison in that day.* And this, according to later history, proved to be the fact.

The idea of a judgment and retribution, or parental principles, even in a future state, is what I never disputed. My sermon does not interfere with this subject at all. The Saviour will employ whatever means are best, till all are subdued under the government of his holy law of love. But the scripture which we have just examined, I think, cannot be fairly applied to a judgment now future.

Your second passage is, Rom. xiv. 9. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." If Christ's being *Lord both of the dead and living*, means the same as his *Judging the world in righteousness*, as your referring to it in this way shows that you understand it, then it confirms the views offered in my sermon. For it shows that his rule as *Lord or Judge* is not entirely deferred till all men are *dead*, but commences among the *living*; and *has commenced* before now. For when God raised up Christ from the dead, he "made him to be both Lord and Christ." Accordingly Paul proceeds in the next verse; "But why dost thou judge thy brother? for we must all stand before the judgment-seat of Christ." That is, "Why do christians judge one another? One is our Master, even Christ. He sits in dominion and judgment. We are all amenable to him; and we shall all receive from his judgment according to our deserts." Paul did not mean, however, that Christ would not enter into his authority as Judge till a long time hence, and in some other state of existence; for that would have been at variance with the teachings of Christ himself, who had said, God "hath given him authority to execute judgment." The other scripture to which you refer, you will allow, is on the same subject as this.

Your 6th and last question is already answered. In my sermon I had shown that the *judgment* of Christ will continue, until it has accomplished the whole work assigned it. And I have just now told you that to "reconcile and save" all, he will employ such "means" as shall be best. And when all shall have been subdued to Christ, then will be the end of this *judgment day*; Christ will deliver up the kingdom to God, even the Father, and God be ALL IN ALL.

Respecting your question about Christ's ruling in the eternal world, as Sampson ruled Israel in this, I only have to say; if, when I referred to the case of Sampson's judging Israel to show that judgment sometimes means ruling power, you understood me to mean that Christ's judgment or ruling power is like Sampson's, then I really think you are excusable for all you have written on this solemn and important subject.

Yours in the bonds of christian love,  
SYLVANUS COBB.  
WATERVILLE, Oct. 27, 1825.

## Christian Intelligencer.

PORLTAND, SATURDAY, NOV. 5, 1825.

"EARNESTLY CONTEND FOR THE FAITH."

### RELIGIOUS PERSECUTION.

The blessed Jesus pronounced a benediction on those, who should be reviled and persecuted, for an undeviating adherence to the christian cause; from which we may infer the unreasonableness, as well as wickedness, of a persecuting policy. The infliction of pain and torture, on account of a dissimilarity of faith and opinion, only tends to defeat the end for which it was intended. Every period of the Church in which the fire of persecution has been kindled, evinces the truth of this statement. The conduct of the ruling party among the Jews, towards Jesus and his apostles and disciples, may be cited as one example out of many. No course is better calculated to expose the erroneousness of a false religion, than for its abettors to become so sanguine and dictatorial, as to endeavor to disseminate their *dogmas* "by force and arms." And it should ever be remembered by all who have "named the name of Christ, that his religion, in its purity, admits of no persecution, whether verbal or actual. In his doctrine, his moral precepts, and examples, the Founder of our religion discountenanced and discarded the spirit of bitterness and cruelty. It may be asserted without the fear of successful contradiction, that every professor of the christian doctrine, of whatever denomination, has departed from the spirit of its author, in the same proportion as he has been disposed to persecute others, merely for imbibing different sentiments.

The only assistance which persecutors can hope to render to the cause of their religion, is, to make hypocrites, or converts like themselves. For every one who either embraces a religion, or continues in the profession of one he does not believe, through fear of being persecuted if he does not, is, at heart, a real hypocrite, a "whited sepulchre." "Where persecution begins, christianity ends;" and, as said the shrewd Jortin, "To banish, imprison, plunder, starve, hang, and burn men, for religion, is not the gospel of Christ; but the gospel of the Devil."

### THE VERMONT LEGISLATURE.

It will be recollected by some of our readers, that less than a year since, we gave a brief sketch of the savings of orthodoxy, in Vermont, on account of the appointment of Rev. R. Bartlett, of Hartland, a Universalist, to preach the Election Sermon, in that State, before the Legislature, which is now in session. Pompous demands were made, by the pious friends of equal rights, in Vermont, for the regenerate free-holders to arise, in the majesty of their strength, and elect godly representatives who would

denounce universalism by an official voice, nor permit its advocates to hold a name or standing in the grand confederacy of christian denominations. And probably they have tried their strength to the utmost; but alas! they are weighed in the balance and found wanting; for, notwithstanding all their fulminations and threats, the present enlightened and liberal Legislature have chosen the Rev. J. L. Palmer, of Barre, another Universalist, their Chaplain. (The Rev. Mr. Bartlett, declined being a candidate, on account of his being sent a representative from Hartland.)

So that, in addition to this renewed expression of the voice of the State, there are, in its present Assembly, two Universalist Preachers, and enough believers in the doctrine and liberal minded men of other orders, to choose, at the first balloting, a Universalist Chaplain. Will our adversaries allow us to exclaim, in language which they are daily uttering, in substance? *Vox populi, Vox Dei*—The voice of the people, is the voice of God.

We do not publish these things by way of triumph; but as the public recognition of our undeniable right, in one of the most enlightened States, in the Union. For notwithstanding the local situation of Vermont, the depth of its valleys and the loftiness of its mountains, we hesitate not to say, that the inhabitants of that fertile, healthful and important section of the country, are as enterprising and enlightened, as those of any other parts, with whose intellectual character, we have become acquainted.

### SERIOUS FACTS.

The "Religious Remembrancer," a "Presbyterian paper," published in the City of Philadelphia, has at last come out in an undisguised statement of facts; which, we presume will not be disputed by any "honest" man, who is acquainted with the people to whom it alludes. Why do not the orthodox papers, in New England, generally copy that precious article? Ah, perhaps they suspect that too many of *their readers* would exclaim, "By that saying, thou reproachest us also."

To be plain, (says the Remembrancer) and in being so, to prove ourselves honest, we design expressly to expose the criminal defect of church discipline, in permitting notorious liars, habitual drunkards, and men of questionable honesty, to disgrace the ranks of the followers of Christ.

Some persons may be ready to inquire with astonishment, if it be really so, that *notorious liars* and *habitual drunkards* are permitted to lay sacrilegious hands on the emblems of Christ's body and blood?—Would to God that lamentable facts did not warrant us in an affirmative answer to such inquiry. We are constrained, however, to say that things are even thus; and although the conception be painful in the extreme to the truly pious, yet as it cannot increase the malignity of a sore to ascertain its actual extent and ravages, it seems, in our estimation, to be the better course to expose the evil of which we complain, and to set it forth in its actual condition. We have in our eye, at this moment, certain members in full communion with the *Presbyterian church* in Philadelphia, who are known to the elders appointed to rule over them in the Lord, to be in the constant practice of uttering *absolute falsehoods*. These have become so habituated to lying, that nothing they say is regarded as being entitled to any credit. In short, their fellow-communicants feel little or no hesitation in pronouncing them to be liars, and common fame appropriates to them the same character.

There are others, whose habitual intoxication obtrudes itself on the notice of their brethren and the public at large."

### THE CHRISTIAN VISITANT.

We have received the first and second No.'s. of the "Christian Visitant," one number of each, and are happy in giving them our unqualified approbation. The publishing committee have employed a pen, in furnishing those numbers, which generally does justice to its subject, however important and difficult. Our friend at Portsmouth, who has made application for some of the Visitants, will be furnished with them as soon as may be convenient. Other applications will be cheerfully attended to.

### DR. PAYSON'S REMOVAL—ALMOST!

Dr. Payson, of this town, has had a call to become the Pastor of Hanover-Street Church, in Boston, with the offer of a salary of \$1600 per year. The offer is not over generous, considering that the Doctor would run something of a risk, in leaving his numerous and adoring Church, in this place, and trust to management and good luck, in building up another. It is said he has a strong desire to accept the call, but will not do it, if it is likely to excite the indignation of his friends in Portland.

The only APOLOGY which we conceive necessary, for occupying so much of this day's paper, with the three long articles, which are inserted, is, to remind our readers, that they are not only important, but, that neither of them could be conveniently deferred, till our next.

We have admitted the controversy on Br. Cobb's Sermon relative to the Judgment of Christ, from a conviction, that it will not only induce hundreds, of different persuasions, to read the Sermon, who otherwise would not, but it will also be the means of throwing some more light on that important and interesting subject, which, to say the least, is not clearly understood, by people in general.

Br. AENER KNEELAND, of New York, has issued Proposals for publishing, by subscription, "ANCIENT UNIVERSALISM, as taught by CHRIST and his APOSTLES," in Reply to a Pamphlet, entitled "Remarks on MODERN UNIVERSALISM," &c. &c. by ADAM EMPIE, A. M. Rector of St. James' Church, Wilmington, N. C. Price 25 cts.

(F) Subscriptions received by the Editor.

THANKSGIVING. Thursday, the 24th inst. is appointed as a day of Public Praise and Thanksgiving throughout this State, New Hampshire, Massachusetts, Connecticut and New York.

### TO CORRESPONDENTS.

"Young Preachers," "Questions for Dr. BURTON, of Thetford, Vt." will probably appear in our next.

The "Honest Confession," by a "Real Universalist," will be published, if we think it will be productive of good.

"CRAZY PETER," has not yet been examined.

### MARRIED

In this town, Mr. Henry Poor to Miss Eliza Pope—Mr. George W. Lewis to Miss Sarah Williams—Mr. David Waterhouse to Miss Charlotte Perkins—Mr. Benjamin Small to Miss Abigail Ingersoll—Mr. Ira D. Bugbee to Miss Eliza-ann C. Austin—Mr. Henry Ward to Miss Mary B. Austin.

### DIED

In this town, ELIZABETH, oldest child of Capt. Nathan Nutter, aged 8 years.

As blooms the fragrant flower of Spring,  
And bathes itself in pearly dew,  
Or drinks the stream of sun-beams in,  
Unfolding all its charms to view;  
And as the gay-drest, smiling flow'r  
Is frail, like all things else below,  
Or falls, fair being of an hour,  
When smitten by the fatal blow;  
So did the sweet ELIZA\* smile—  
A human, intellectual rose—  
Life's tedious moments to beguile,  
With joys which every Parent knows;  
Till Death his pointed arrow threw,  
And pierc'd the infant Charmer's breast;  
Then up to heaven her spirit flew—  
Swift as a thought—TO PERFECT REST.  
\*Elizabeth.

**Sacred Lyre.****MERCY.**

BY SELLECK OSBORN.

To crown Creation's mighty plan,  
Th' Almighty mandate thunder'd forth,  
"Let procreant Earth produce a Man!"  
And straight the creature sprung to birth.

Health, strength and beauty cloth'd his frame,  
He mov'd with majesty and grace;  
A bright, a pure angelic flame  
Illum'd each feature of his face.

Upon his brow sat calm repose,  
His eye with love and mildness shone;  
Till a grim band of imps arose,  
And mark'd the victim for their own.

There Hate, in living hues portray'd  
The gnashing teeth, the bloodshot eye;  
There curse Ingratitude display'd  
The foulest blot, the blackest die.

And Avarice, ambitious too,  
To plant her odious image there,  
Cast o'er his cheeks a sallow hue,  
And wrinkled marks of worldly care.

In wrath the ETERNAL view'd the stain  
Which marr'd the offspring of his word,  
Spurn'd the weak wretch with high disdain,  
And bade stern Justice lift her sword!

But MERCY, Heaven's loveliest child,  
Imploring, knelt before the throne—  
Alternate pray'd, and wept, and smil'd,  
With angel sweetness all her own—

Then turn'd to MAN, with kind embrace,  
And wept to see his dire decay—  
Her tears fell plenteous on his face,  
And wash'd the hideous blots away.

FOR THE CHRISTIAN INTELLIGENCER.

**ELDER HUTCHINSON'S ADDRESS.**

(Continued from our last.)

To make this plain I will quote a few of his words. "The first motive towards the creature is unchangeable; it takes its rise from God's desire to communicate good, and it is an eternal impossibility, that any thing can ever come from God, as his will and purpose towards the creature, but that same love and goodness which first created it, he must always will that to it, which he willed at the creation of it. This is the amiable nature of God. He is the good, the unchangeable, overflowing fountain of good, that sends forth nothing but good to all eternity. All the mysteries of the gospel, are only so many marks and proofs of God's desiring to make his love triumph in the removal of sin and disorder from all nature and creatures"—page 16. "Heaven again, and angels again, raised out of the misery of time, to sing eternal praises to the holy trinity, and to the Lamb, that has overcome sin and death and hell, and turned all the wrath, and misery and darkness of this world, into a heaven never more to be changed"—page 17. "Love is quite pure, it hath no by-end, it seeks not its own, it has but one will, and that is, to give itself into every thing, and overcome all evil with good. Lastly, love is the Christ of God, it cometh down from heaven, it regenerateth the soul from above, it blotteth out all transgressions, it taketh from death its sting, from the devil his power, and from the serpent his poison"—page 114.

These are but short quotations, the like of which are scattered throughout his work, while the sole drift of his writings are calculated to turn men from sin to holiness, which I very much admire to this day; as I then concluded and still conclude, that the gospel testimony is calculated to reform the world. So I thought as I could not know what would be the eternal state of all men, it was safe for me to say nothing about it, but try to turn as many to righteousness as I could, if by any means I could turn any. Neither did I allow myself to think but very little on such points, believing it to net.

be sufficient for me to endeavor to know the will of God concerning me, and to do it honestly; and so I taught others to do, and was honest in it in my heart: and I advise you all to the same now, as the only safe way of life, be your opinions in other matters what they may. Neither do I think that I should ever have thought so much on the restoration of all things as to have found what evidence there is in the holy scriptures in its favor; if others had let me alone, I mean those who oppose it. Now this was the true standing of my mind relative to a universal restoration, from the time that I removed from the town of Scarborough, till about a year and a half ago; at which time the subject took a new start among those who opposed the idea concerning me. For, ever since I have lived in this town, (Buckfield) as I have repeatedly visited the county of Cumberland; I have as repeatedly been interrogated whether I was a universalist; for when I was in the county of Oxford, it would be circulated in Cumberland that I was: and this was continually the case, year after year; whereas I had said no more in favor of a universal restoration, than barely to say nothing against it.

Similar reports had likewise circulated in this region concerning the same thing. I, of course, seldom associated with universalists or went to their meetings, so that it might not be supposed that I favored that party any more than I did others. At length, as I said about a year and a half ago, I was pretty narrowly questioned respecting the thing; to which I answered honestly, that I had some hope of an ultimate restoration of all men to holiness and happiness: but said further, that I could not say that I believed in it, for I thought there were scriptures which appeared against it; but I thought there were scriptures also which appeared to favor it, and so I declared myself wholly at a loss concerning it. From this, it rang from Dan to Beersheba, that I was a universalist. This was started by those who opposed the doctrine. But when universalists had received the intelligence, they also forwarded the report, and I was soon invited to preach to universalist societies, which I accordingly did, in my usual manner, neither preaching universalism down or up: but being as willing to do good (if I could) to universalists, as to others.

Howbeit, there was so much said to me, and about me on the subject, that I thought I would strive to obtain satisfaction on the subject if I could; so I undertook to search the scriptures carefully with that view. I also read a number of books of the writings of universalists, as they were offered to me. And although I do not know of having much new evidence of the truth of the restoration from any of those human writings which I have read; (except Balfour's Inquiry) yet as I frequently thought of the subject while reading the holy scriptures; so I found more and more evidence in its favor—while on the other hand, those scriptures which I had thought spoke of endless misery, I found less and less reason to conclude that was their meaning. However, I did not obtain that satisfaction on the subject which I wished for in the course of last year; and as I was taken violently sick last December, (which sickness continued all winter, and from which I have never fully recovered to this day,) many things were circulated while I was sick concerning this thing; such as, that I said, if I should recover my health, I would preach universalism out-right, &c. &c. which was so far from being true, that I scarcely had my reason for a long while on account of my disease which affected my head.

Now as soon as I was able to sit up a little and converse with those who came to see me; (which was in the course of last February, and so on till spring) I was very much interrogated concerning those things which had been said about me while I was sick. And finally matters continued just so, till I was able to preach, which was the first of August last. And I was no more satisfied on the point then, than I was last fall before I was taken sick; but I found the people were watching me narrowly, whether I would preach universalism or

Now I have gone through this lengthy detail of this matter, that every body may understand that I was not a universalist when I said I was not. No person has heard me say, in the course of five weeks past, that I did not believe in a final restoration of all things; and I say now, that I never did believe in it, till in the course of last month. So I now proceed to tell you why I now hope for it: and in this I will be as brief as I can.

The first thing is, in the threatening against the serpent, Gen. iii. 15. mentioning the seed of the woman, it is said, "He shall bruise thy head." To bruise a serpent's head, we understand, will destroy him. And St. Paul said, Heb. ii. 14. "That through death he might destroy him that had the power of death, that is, the devil," which appears to me a prophecy of the total destruction of the evil principle.

The next thing I shall notice now, is the promise made to Abraham, Gen. xii. 3. "And in thee shall all families of the earth be blessed;" xxii. 18. "And in thy seed shall all the nations of the earth be blessed." And St. Paul called this the gospel testimony, for he saith, Gal. iii. 8. "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

The next thing I notice is the new covenant, which appears to me inseparably connected with the before-named promises, and a subject on which I have deliberated much for several years. The promises of the first covenant were on condition of man's obedience; but as man was not obedient, the first covenant failed. Therefore St. Paul saith, that God finding fault with the first; He saith, Heb. viii. 8. "I will make a new covenant," &c. It has been a question in my mind, are the promises of the new covenant, on condition of man's obedience, the same as the old? or are they not? and if they are, what shall we do with verse 6, of this chapter? "But now hath he obtained a more excellent ministry; by how much also he is the mediator of a better covenant, which was established upon better promises." If the promises of eternal life in the new covenant, are on condition of man's obedience only; I cannot see wherein the promises are any better than the promises of the old covenant, which failed upon this very occasion. But now I will shortly notice the great contrast between the two.

1st. The first covenant was an agreement between God and the people, Exodus xiii. 20, 21, 22. "Behold I send my angel before thee, &c. Beware of him and obey his voice; provoke him not, for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies; and an adversary unto thine adversaries." Chap. xxiv. 3. "And Moses came and told the people all the words of the Lord, and all the judgments: And all the people answered with one voice, and said, All the words which the Lord hath said will we do. But the new covenant, (for aught I can find,) was made by Jehovah himself, saying as in Heb. viii. 10. "For this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Thus it appears to be made without the consent or agreement of any man.

2dly. Moses was the mediator of the first covenant. But Jesus the eternal light of God; the brightness of his glory, and the express image of his person; He to whom is given dominion and glory, and a kingdom, that all people, nations and languages should serve him. He that is exalted at the right hand of God in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. This is the mediator of the new covenant.

(To be concluded in our next.)